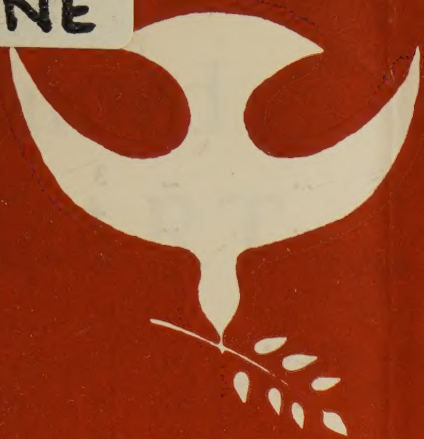


EVEL  
ONE



# The South India CHURCHMAN

The Magazine of the Church of South India

● MAY 1992

PROCESSED

SEP 28 1992

THE GOOD SAMARITAN

GTU LIBRARY

Chinese Art





## CONTENTS

	Page
Wanted HEART Transplantation! .....	1
Defenders of Faith .....	2
Good News to the Whole Creation .....	3
W.C.C. Presidents' Pentecost Message .....	7
Bishop Sabapathy Kulandran (1900-1992) Bishop in Jaffna 1947-1970 .....	8
The Healing Ministry—an Imperative in Church's Mission Today .....	10
A Cross Section of the Congregation taken into a Journey of VELCOM .....	12
Facilitating Learning How to Learn .....	14
Department of Christian Education .....	16

*Opinions expressed by contributors do not commit the C.S.I.*

## The South India CHURCHMAN

*The Magazine of the Church of South India*

**MAY 1992**

### EDITOR

**REV. DASS BABU**

MEGH DEEP APARTMENTS

MAYURI MARG

BEGUMPET

HYDERABAD-500 016. (A.P.) Phone : 847436

### HON. BUSINESS MANAGER

**PROF. GEORGE KOSHY, General Secretary**

*Synod Secretariat*

POST BOX No. 4906, CATHEDRAL ROAD, MADRAS-600 086

Phone : 471266

All remittances and communications regarding subscriptions and advertisements to be sent to the Hon. Business Manager.

### HON. AGENT IN U.K.

**Rev. J. L. Thomas, Bronheulwen, Chapel Lawn Road**

Bucknell, Shropshire Sy 7 OAH, UK

Tel. No- 05 474 675

## RATES OF SUBSCRIPTION PER ANNUM

Subscription in India .....	Rs. 25.00
Single Copy .....	Rs. 3.00

### OVERSEAS SUBSCRIPTION

	<i>Sea Mail</i>	<i>Air Mail</i>
U. S. A. ....	\$ 4.00	\$ 9.00
U. K. ....	£ 2.50	£ 6.00
Australia .....	\$ 5.00	\$ 10.00
New Zealand .....	\$ 5.00	\$ 10.00

## 25 Years Ago!

The significant words stood out prominently in all deliberations of Christian Youth at Kottayam 1967 Christmas. All their thinking and planning veered round these dominant terms: 'Identification' and 'Community'. Repeatedly, and at every turn, they came back to them with a tenacious persistence that made one think that these were indeed the key-words which opened new possibilities for this generation. To meet the needs of the world today, the relevance of the Gospel, according to youth, consisted in these two claims: Identification and Community.

P. D. DEVANANDAN  
*Churchman-1967*

### ADVERTISEMENT TARIFF

Last Page (4th page of the cover)	Rs. 10,000	per insertion
Full Page	Rs. 500	
Half Page	Rs. 300	"
Quarter Page	Rs. 150	"
Minimum	Rs. 100	"

*Hony. Business Manager*



# Wanted HEART Transplantation!



We become increasingly aware that we are living in a world where even the most intimate relationships have become part of competition and rivalry. In a world so pervaded with competition, even those who are very close to each other, such as colleagues, can become infected by fear when they experience each other as a threat to their intellectual or professional safety. Many places that are created to bring people closer and help them form a peaceful community have degenerated into mental battlefields. If the rivals are competitors it is tolerable but if they become cut-throats it is unbearable. The only way to overcome this problem is to go for a new heart! A fresh look at our stance.

What our languages, religion, castes are doing today to pull us towards disintegration when unity is what we inherited and what we need to preserve. It is needless to go into the anatomy of linguistic states since today they are the facts of life. It is quite obvious from the recent developments in some parts of our country that we have not grown into maturity to understand the importance of our unity and integrity. In modern times some of the practices uniting the people have become retrogressive. We are today not a community but are divided by hundreds of castes, creeds, languages, dialects and other economic and social disparities. Unless we overcome these divisive factors and become one community, the task of keeping unity and integrity would be arduous and difficult. We need new heart to understand the seriousness of the issues.

The Church is no exception.

We failed to rid ourselves of the plethora of social evils still plaguing us. Our leadership should not be devoid of reformist zeal. The fact that some sectarian groups

MAY 1992

are flourishing at the expense of our congregations is due partly to the disgust and bewilderment which many simple souls feel at the quarrels and squabbles amongst church leaders—both clergy and laity. So long as this is the case no effective witness is possible. Discipline is the crying need of the hour. The church is our church and the country is our country. We must not tolerate any tendency to chaos or anarchy either in the church or in the country.

Indeed we have become very preoccupied people. This prevents us from having any relationship with others and keep us hanging on to ourselves and to a very few chosen friends. We must look around and see what is happening.

Some sectarian groups and self-styled evangelists carry on a kind of aggressive manipulative and often degrading type of evangelism. They are a handful but they do not realise the damage they are doing to the Church and the very cause of evangelism. We must refrain from making any statement that hurts the feelings of others. It is better to deepen our own commitments first than to evangelise others. It belongs to the core of Christian spirituality to reach out to others with the good news and to speak without embarrassment about what 'we have heard and seen with our own eyes..... Watched and touched with our hands.'

In these violent times in which destruction of life is so rampant we need to examine our position and the prophetic role we have to play. When we wish a happy, bright and prosperous New Year we must allow God to perform 'open heart' surgery who assured us: 'I will give you new and right desires and put a new spirit within you. I will take out your stony hearts of sins and give new hearts of love' (Ezekiel 36 : 26).



## DEFENDERS OF FAITH

During the Quadrennial Conference of the Women's Fellowship of the C.S.I., for the sake of convenience, I stayed in a hotel at Kottayam. This gave me an opportunity to get to know a Roman Catholic person on the service staff of the hotel. Knowing that I was a religious person — recognised by the cross that I wear —, he showed me extra kindness than his professional courtesy required. I felt also good to be addressed simply, as 'Father', instead of the usual 'thirumeni', elsewhere in Kerala!

He volunteered to share something about his faith and conviction, once he found that I am interested in matters of Christian faith and his views on it.

A team of Jehovah's Witnesses visited his home once, when he was breaking firewood and his wife was cooking some food. They introduced themselves as such and asked if he had heard about them.

He said, 'yes', he had read in the newspapers that they are a lot that do not sing the national anthem in schools. He did not agree with them. They said, singing the national anthem was anti-Christian, Hindu and denying the sovereignty of God. He retorted saying the Tagore's song was national and patriotic. He respected the national flag. Patriotism and fear of God were not opposites, for the ultimate loyalty of a Christian is to God in Christ. But the Christian identifies with the society and the nation where he/she lives. Moreover, how can we love Christ if we cannot love our own country and our neighbours?

When his father died, because ambulance was not available, it was his Hindu neighbours who carried the deadbody for kilometres. When his child was sick and he was not at home, it was his Muslim neighbour who helped his wife to carry the sick child to the hospital.

Did not our Lord command that we love our neighbours as ourselves?

Then they quoted some Bible verses and tried to argue and convince him about their position. He told them 'Look here, You have come prepared! You have not informed me earlier; So, I am not prepared now. It is not a fair game. If you want me to convince you about my position, please come again, when I shall be prepared'. He never saw them again!

He further told them he appreciated their commitment and enthusiasm, but not their interest in converting Catholic Christians. 'My faith in Christ is adequate for me; my wife is happy when she attends some Protestant revival meetings. The crucifix and the rosary are very meaningful to us. We shall not change our faith.'

It set me thinking. In the CSI, many members are 'tossed to and fro' by pentecostal and sectarian teachings. The bishops and pastors are often called upon to defend the CSI faith.

But who are and ought to be the real defenders of faith? The lay men and women of the Church. They are rooted in the faith and tradition of the Church. No one can entice them or threaten them into rebaptism, immersion baptisms, sectarian fellowships and false distorted Biblical teaching.

Can we the leaders of the Church equip our people to this fundamental task of knowing, defending and living their Christian Faith?

SAM AMIRTHAN

Bishop





# Good News to the Whole Creation

(The Bishop Hollis Memorial Lecture, delivered at the Synod of the Church of South India, Palayamkottai, 11-16, January 1992.)

DR. D. PREMAN NILES\*

## Part I

The theme of this meeting of the CSI Synod is taken from a part of Mark's Gospel that from very early times has not been regarded as written by the evangelist himself.<sup>1</sup> For reasons that are not immediately apparent, the evangelist seems to end his gospel narrative rather abruptly at 16:8. Unlike the other gospels, which in fact were written after his gospel, Mark does not have an account of the resurrection of Jesus and Jesus' post-resurrection appearances. Instead, he ends his narrative with a young man robed in white telling the women who went to the tomb of Jesus early on Sunday morning that Jesus is risen and that is why the tomb is empty. He further tells the women to tell Peter and the disciples that Jesus is going ahead of them to Galilee and will meet them there. But the women are so terrified that they flee from the tomb and tell no one anything. The narrative ends at that point.

We can only speculate as to why Mark ends his gospel account at this point. Like us the early church also did its own speculations; and several persons supplied their own endings. Our theme comes from one such ending that was composed possibly in the early second century.

That this section is not from the hands of Mark has been known for a long time. It is a composition of materials taken from the endings of the other gospels and bits from the Acts of the Apostles. It is not particularly original. Neither is it a fitting ending for Mark's Gospel. Yet, the Bibles we use today still give 16:9-20 as one of the endings for Mark's gospel; and it is considered to be part of the Christian scriptures. The reason seems to be that the section 16:9-20 presents in abbreviated form the witness of the early church to the continuing ministry of the Risen Lord and the mission of the church in response to that continuing ministry. In other words, though not an authentic ending of Mark's Gospel itself, this section bears witness to the fact that the early church considered the gospel story to be a continuing story.

I want to make two points here. (1) In ending his gospel narrative at 16:8, however inadequate it may be as an ending, Mark does not wish to end with the resurrection event but rather by pointing to the continuing ministry of the Risen Christ. Jesus goes before his disciples to Galilee as he later is to precede them to every other part of the world; and they are called to be part of that continuing mission. (2) The early church appends to Mark's Gospel its own account of the continuing story of the gospel, especially with the programmatic statement that they are bidden to 'go into all the world and proclaim the good news to the whole creation'.

By the same token, we too are called today to be involved in the continuing mission of the Risen Lord in the power of the Holy Spirit 'to proclaim the good news to the whole creation', and furthermore to add our own witness to the continuing ministry of the Risen Christ in our land and in our times as we follow him.

As a way of understanding that task and adding our own witness to a continuing story, we will do the following:

First, we will look at a current ecumenical emphasis on the motif of creation as a broad frame of reference for understanding our mission. The command to mission in Mark 16:15 says more than the Great Commission in Matthew 28:18-20. The good news is intended for the whole creation and not just for the whole of humanity. In Colossians 1:15-20, Paul presents this larger picture. 'For in him all the fullness of God was pleased to dwell and through him God was pleased to reconcile to himself *all things*, whether on earth or in heaven, by making peace through the blood of his cross.'

Second, we will spell out what could be a specific Asian contribution to a theology of creation in terms of the understanding of people as *ethne*—the nations. We often use the term 'People of God' as a variant for the church or the Christian community. In so doing we can easily make the assumption that only we are the people of God. We easily forget that God created all people and all are God's people. Then, what does it mean to talk of the people of God in the midst all God's peoples?

\* Dr. D. Preman Niles is the General Secretary of the Council for World Mission, London.

<sup>1</sup> For the basic argument against Marcan authorship of 16:9-20, see D. E. Nineham, *The Gospel of St. Mark*, Penguin Books (1963) 439-53.



Third, we will explore briefly a particular implication in the command, 'Go into all the world and proclaim the good news to the whole creation'. Unless the Christian community, i.e., we ourselves, is perceived as good news, we cannot proclaim in a credible way the Good News to the whole creation. The church is given to the world as 'a covenant to the people, a light to the nations' (Is. 42:6). The challenge before us is, how do we appropriate for our time Abraham's vocation, renewed in Jesus Christ, in which we are called to be a blessing to the nations, and indeed to the whole creation?

I am grateful for the invitation to deliver the Bishop Hollis memorial lecture at this session of the CSI Synod. I did not have the privilege of knowing the first moderator of the CSI. But I do know the present moderator, Bishop Premasagar. Bishop Premasagar will be finishing his term as moderator of the CSI with this session of the Synod. He will also be retiring from the Diocese of Madak before the end of the year. With your permission, I wish to dedicate this lecture to him and thus pay tribute to a great churchman, ecumenical leader, teacher and above all theologian. In this lecture I am exploring many of the insights he himself has advocated in charting the mission of the church.

## I. An Emerging Ecumenical Emphasis on the Theme of Creation

We are being pressed to come up with an adequate ecumenical theology of creation in response to the problems created by decades of exploiting the natural environment. People all over the world are beginning to realize that contrary to what we have been told by science and technology, we live in a limited universe; and we cannot continue to exploit our natural environment with impunity. For too long the ideology of progress and development has worked with the assumption that the world is there to be used and that it is at the disposal of human beings, especially those who have the capital and the technology to exploit it. This mind-set and its workings have spelt disaster.

To give just one example as an illustration: the ever increasing burning of fossil fuels is putting unacceptable levels of carbon dioxide and other gases into the air. While these gases allow the sun's radiation to reach the earth, they restrict the re-radiation of the heat back from the earth into the atmosphere thereby warming the earth's surface. This global warming, usually referred to as the 'greenhouse effect', is a time bomb. If present trends continue, in another few decades oceans' levels could rise by as much as a metre, because of the increased melting of the polar ice caps, inundating coastal areas in all parts of the world where a large part of the world's population lives.

The threats posed to the natural environment have prompted some action. The United Nations Commission on Environment and Development (UNCED) is to hold a meeting in June 1992 in Brazil with the hope of coming up with an Earth Charter much like the UN Human Rights Charter that would be an internationally recognized code of human behaviour vis-a-vis earth, air, sea and all their inhabitants. But, there are already

fears that this meeting will be hijacked by the wealthy industrialized nations without adequate attention being paid to the problems of other nations with large poor populations. Loss of top soil to rains after deforestation and deserts encroaching on arable land are some of the major ecological problems which poorer nations face. The question is, will UNCED come up with a broad-based approach to sustainable development for all or will it be concerned primarily with sustainable growth for the rich?

Besides calling for an ethical response to this problem and involvement in this struggle, churches are also being challenged to re-think their own theology in terms of the motif of creation. In effect this has meant increased importance being given to a theology of nature.

Here we face a paradox which Lynn White Jr. pointed out as far back as 1967 in his famous article, 'The Historical Roots of Our Ecological Crisis'.<sup>2</sup> In this essay White blamed the Judeo-Christian tradition itself for fostering a human attitude to nature that sees it as an object at man's disposal to be exploited, without acknowledging the fact that nature has a life of its own which needs to be recognized and respected. In particular, he inveighed against the creation tradition reflected in Genesis 1 that places man at the head of creation and gives him the right to have dominion over the earth and subdue the rest of creation. Even though many have quarrelled with much of what White said, few can deny his basic thesis that the Judeo-Christian tradition has not, by and large, encouraged a caring attitude towards nature. Furthermore, Christian theology has usually been more interested in history as the domain of God's action and revelation than in a theology of nature. Also, till recently, the Judeo-Christian tradition has not generated from within itself a substantial theological challenge to the human attitude, which undergirds much of modern science and technology, that nature is there to be used. Even today, the infamous statement of Sir Francis Bacon generally holds true of our attitude to nature: 'We must put nature on the rack and extract from her all her secrets.'

In a more sophisticated way, the philosopher Descartes spoke of human existence vis-a-vis others and by implication nature in terms of the centrality of the self: 'I think therefore I am.' Only the self is real, assured existence. Others, in so far as they exist, exist in relation to the thinking self. The distinction between the self and the other, i.e., subject and object, is extended to speak of the active and the passive partners, the thinking and the emotional partners, history and nature, and so on, always imputing primacy of real existence, or shall we say meaningful existence, to the male who is supposed to be the thinking and active partner. To put it differently, as is reflected in the creation story in Genesis 2, man gives everything, including woman, both a name and a value in relation to himself and his desires of (Gen 2:19-23). This subject-object way of thinking informs not only modern science and technology but also pervades our own thinking and our value systems. We tend to objectify others, including nature, and give the other a name and a value that is less than ourselves. Consequently, we consider the other to exist only in relation to ourselves and our needs. To give a simple example of this attitude, we often speak of people of other religious persuasions as 'non-Christians'. But does Hindu or a Buddhist speak of himself or herself as 'non-Christian'? This is a name we have given 'the other' to imply that 'the other' is not us and in fact

<sup>2</sup> Lynn White Jr., 'The Historical Roots of Our Ecological Crisis' *Science* 155 (1967), 1203-07 and reprinted in *The Environmental Handbook*, ed. Garrett de Bell (New York: Ballantine Books, 1970, 12-26).



is less than us. This way of speaking carries dangerous assumptions. For instance, when the so-called Christian West invaded the continent now known as America, it killed, tortured and turned into slaves the native populations of that continent because they were considered 'pagans', i.e., those outside God's providential care.

We must accept the fact that the Judeo-Christian tradition, to which we belong, has been instrumental in engendering the mind-set that has brought about the present crisis. To face up to this criticism is to take, amongst others, the following factors into account in stating a Christian theology of creation.

(i) *There is the need to re-understand the role of human mediation in creation*

While it is theologically correct to say that creation finds its meaning and purpose through the mediation of the Human Person who is created in God's image, i.e., to be God's representative on earth, the character of that mediation needs to be re-understood. A helpful beginning here would be Gen. 9:1-17—God's covenant with Noah.<sup>8</sup> After saving a remnant of the people and the creatures of the earth from the flood, God makes a new beginning or a recreation. Echoing the blessing given to humanity in Gen. 1:28, the section 9:1-17 opens with the blessing re-issued to Noah: 'Be fruitful and multiply and fill the earth' and closes with the blessing: 'And you, be fruitful and multiply and bring forth abundantly on the earth and multiply in it. 'Human fecundity is important for the well being or shalom of the earth. As in Genesis 1:1-28, the intervening verses in this passage also spell out the relationship between the human and non-human parts of creation—animals, birds, plants. As is said in Gen. 1:28f., humanity is to have control over them, but there is also an important change. While only vegetarian food is permitted in Gen. 1:29, meat is added to the human diet here, but with the proviso that there be neither the eating of flesh with its blood nor the shedding of innocent human blood. For, according to Hebrew belief, blood is the seat of life and belongs to God. Even if we may not agree with this ancient physiology, the point is clear. There are limits to the use of creation. Rapacity that destroys the very life of creation is forbidden. An exercise of power that jeopardizes human life is also forbidden.

With these insights we can return to a more whole-some reading of Gen. 1:28. To subdue the earth and have dominion over its creatures is the function given to man and woman who are created in the image of God, and are therefore required to exercise this God-given function in the way God would. On the one hand, human control is needed to keep the earth fertile and productive and to have oversight of the creatures of the earth. Man and woman are to be partners with God in maintaining God's creation. On the other hand, to subdue and have dominion is not license to give free reign to human rapacity but to maintain cosmos over against the threat of chaos, which in fact is the very principle of God's creation. In brief, it is to maintain the justice of God in God's creation.

<sup>8</sup> For the basic lines of this interpretation, see Bernhardt Anderson, *Understanding the Old Testament*, Fourth Edition, Centice-Hall, Englewood Cliffs, New Jersey (1986), 460.

(ii) *The values undergirding modern science and technology need to be challenged*

As children of the Enlightenment, modern science and technology have not only made human life more free, enjoyable and livable, but have also been responsible for the disastrous consequences we see around us now in making domination the 'soul-force' of progress and development.

The Enlightenment seized upon the central place given to man in creation as a fundamental thrust and dispensed with theology itself. To put it differently, certain theological positions that were current at that time were taken over and secularized and became the values undergirding scientific and technological progress. There was no further need for God-talk or theology. The emphasis rather was on observation, verification and reason for describing and managing reality. There was no place in this system for God or for those who attempted to control thinking by appealing to God, church and correct dogma. In an interesting way, the space for human freedom had to be won from the church itself, which was no longer permitted to dictate the agenda of the world. Gone were the days when the church could force a Galileo to recant what he believed to be scientifically observable and verifiable just because it did not tally with what the church believed to be true at that time.

Today, ironically, we as church persons are seeking to re-enter the arena which our church forebears were forced to vacate, so that we may win back for humanity and creation that freedom and liberation that makes for meaningful existence. The shoe seems to be on the other foot! But we cannot re-enter the debate in the old terms, pretending that we alone know the truth. There is no room for arrogance. Our concern is to bring other theological perspectives that are concerned with proclaiming the good news to the whole creation into a corrective dialogue with the values that science and technology took from theology, then secularized and gave absolute value. To give an example, the position that all things have value in relation to their use by man is understood in modern economics to mean that if something cannot be given a monetary value it is useless. This is why economic thinking considers it imperative that land be expropriated from those people who hold the opposite view that, since we are mortal and the earth is eternal, we do not own the land but that the land or earth owns us. Only the destruction of this world view will permit land to be termed a commodity and become part of the process of economic exchange. Theology needs to challenge and resist the attitude which devalues land and the people who belong to it and turns them into objects for exploitation. To do so is to give concrete expression to our mission: to proclaim the good news to the whole creation.

(iii) *There is a need to listen to other perceptions of reality and creation*

Not only science and technology but Christian theology itself needs to face the challenge of other perceptions of reality/creation. Christian theologies have been intolerant of other religious perceptions and world views that have been perceived as threats to our way of thinking and acting. This attitude must change. When the ecumenical process of commitment and action for justice, peace and the integrity of creation was launched it was said that these are neither purely Christian concerns



nor do Christians have a monopoly over them. These are universal concerns. Therefore people of all faiths and beliefs need to participate in this process. There cannot be a genuine theology of creation unless it is dialogical. How can we care for the earth by ourselves? This world is not for Christians alone. How is it possible for us to proclaim the good news of God's reconciling work in Jesus Christ when we ourselves are so intolerant of others whose faiths are different? Unless we are prepared to listen, learn and be corrected by each other we cannot be involved in a mission that has as its centre of concern the whole of creation. In this connection, it is worth noting that Asian religious traditions on the whole tend to think in inclusive terms, trying to hold together opposites in what is known as the ying-yang way of thinking. It is to say 'both... and' rather than 'either... or'. Under pressure from science and technology, we have tended to devalue relational, inclusive thinking in favour of an analytical, subject-object, way of thinking even in relating to persons. In the Hebrew Bible, the verb 'to know' means to relate to a person in a two-way relationship. The person who knows is also the person who is known. Together with this insight, we also have to recover for our time an emphasis found in many if not all of our Asian religious traditions, namely, a style of living that is in harmony with nature, other living beings and humanity. Unfortunately, in the process of secularizing nature we have not only challenged and expunged from our ancient Asian world-

views superstition and fear but also their respect for nature.

It is with such concerns in mind that the report of Section III, 'Spirit of Unity—Reconcile Your People' of the WCC Assembly in Canberra (February 1991) said, 'A reconciled and renewed creation is the goal of the mission of the church. The vision of God uniting all things in Christ is the driving force of its life and sharing. In different words, the Canberra Assembly was calling the churches to proclaim the good news to the whole creation and to be agents of Christ's reconciling work in creation.'

It then goes on to indicate an area that could be specifically Indian and generally Asian contribution to an understanding of Christian mission in the context of creation: 'The diversity of cultures is of immediate relevance to the church's ministry of reconciliation and sharing for it affects both the relationships within churches and also the relationship with people of other faiths. As we have noted above, a theology of creation must make room for perspectives from other religious cultures to enter into a creative dialogue with Christian perceptions. To proclaim good news to the whole creation is not a one way process. It is a dialogue or a multilogue. This is the specific task before us, in our context as we attempt to re-understand the mission of the church in terms of proclaiming the good news to the whole creation.'

<sup>4</sup> Michael Kinnamon ed., *Signs of the Spirit*, Official Report of the Seventh Assembly, WCC Publications, Geneva (1991), 100.

(To be continued)

## C.L.S. RECENT PUBLICATIONS

1.	<b>The Church in Mission—Some Reflections—J. Russell Chandran</b>	Rs. 65.00
2.	<b>From Mourning to Morning—John H. Piet</b>	Rs. 15.00
3.	<b>God is more Loving than a Mother—A. Kulandaisamy Julian</b>	Rs. 20.00
4.	<b>God made Man—Steve Borgia</b>	Rs. 55.00
5.	<b>Following Lord Jesus—A.D. Manuel</b>	Rs. 15.00
6.	<b>Inter-Faith Dialogue and World Community—Ed. CH. Sreenivasa Rao</b>	Rs. 75.00
7.	<b>Heuristic Explorations—Arvind P. Nirmal</b>	Rs. 42.00
8.	<b>A. J. Appasamy : A Christian Forerunner of Inter-Religious Dialogue in India—T. Dayanandan Francis</b>	Rs. 10.00
9.	<b>Asian Expressions of Christian Commitment—Eds. T. Dayanandan Francis and Franklyn Jayakumar Balasundaram</b>	Rs. 130.00
10.	<b>Our Daily Rice—Ed. T. Dayanandan Francis</b>	Rs. 30.00

## FORTHCOMING

1. **Tit Bits for Tiny Tots—Hephzibah Jesudasan**
2. **Laugh to Health—Mar Aprem**
3. **Simple Faith—A. J. Van der Bent**
4. **Conflict in Corinth—Walter J. Hollenweger**
5. **The Christian Bhakti of A. J. Appasamy Ed. T. Dayanandan Francis**
6. **Bible and Entomology—W. T. Chellappah**
7. **Christian Baptism—A. C. Mathew**
8. **Liberation in Christ—M. Abel**
9. **Christ and Hinduism—Ed. T. Dayanandan Francis**

For your requirements, please write to :

**THE CHRISTIAN LITERATURE SOCIETY**  
Post Box No. 501, Park Town, Madras-600 003.

or to its Branches at,

Bangalore, Coimbatore, Cochin, Hyderabad, Kodaikanal, Madurai, Tiruvalla and Trivandrum



# W.C.C. Presidents' Pentecost Message

\*\*\*\*\*  
The following is the text of the Pentecost message issued by the Presidents of the World Council of Churches.]

Sharing the one Spirit with God's daughters and sons in the diverse contexts of our one earth community, we send our love and gratitude for what the Spirit of God has done and continues to do among each of you.

This year Pentecost Sunday is being marked in many places as 'Ecology Sunday': a reminder of the concern and responsibility we all share for taking care of the earth. The United Nations Conference on Environment and Development meets during this season in Rio de Janeiro.

Government representatives and many others—including persons from WCC member churches—will go there to debate questions such as exploitation and sustainability, which bear on the very life of the whole earth. In the midst and through this discussion we will continue to learn of God's answer to our prayer from the Canberra Assembly: 'Come, Holy Spirit—renew the whole creation'.

The gift of the Holy Spirit, the source of transforming power for new creation and new community, was experienced by the believers on the day of Pentecost as we read in Acts 2. We need this transforming power of the Holy Spirit at this moment of insecurity, fear, instability and artificiality around the world.

The international economic and political structures and systems that we speak out against (though we often passively support their oppression) can never be transformed into responsive and empowering structures unless and until the Spirit of Pentecost is once again with us, alongside us and in us in a special and powerful way.

The Spirit of Pentecost is the spirit of *communication*. It is the spirit of a feeling of belonging in one place. The believers saw each other face to face. They were all in one place. Together they heard the sound. Together they saw the movement of the wind of the Spirit. Together they felt the fresh air of new life. The Spirit of Pentecost is the spirit of *boldness*. 'Listen to us', said Peter and the apostles. They were fearless. They

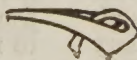
stood up and spoke out, empowered by the Spirit to follow their Master's boldness. They were sure of God's presence with them.

The Spirit of Pentecost is the spirit of *accountability*. There was a great awareness of the presence of the living God. The question the people asked—'What should we do?'—is the question of accountability. Confused, guilty and hopeless, they were looking for leadership, for direction, for correction. This spirit is what those meeting in Rio de Janeiro—and all of us—need at this moment. Let us pray for them and for each other.

The Spirit of Pentecost is the spirit of *team faithfulness*. The twelve apostles were in one spirit. They were faithful in leading Bible studies and in teaching the words of God and in counselling and in constructively empowering new believers. The church at every level needs this spirit of team faithfulness today.

The Spirit of Pentecost is the spirit of *stewardship and sharing*. When the people repented and committed their whole being to God, they recognized that God owned them—their lands and seas, all their properties—as the Creator and giver of all things. They were no longer owners but stewards and sharers of God's properties, including their lives. May the spirit of ownership and sharing become a reality in a world under the power of greed, competition, individualism, militarism and militarization.

The Spirit of Pentecost is the spirit of *fellowship and worship*. The believers grew in their experiences of accepting, loving, forgiving and empowering one another. They experienced the complete freedom from self to serve others. Because of this great release from their captivity to sin, they continued to have fellowship, praising God in worship together. The church today should continue to seek this deeper experience of true koinonia in worship and services. The new community of Pentecost is the one church of the resurrected Christ, in which believers share the transforming power of the Spirit and may invoke the Spirit in prayer and repentance to overcome also the sinful divisions of the church. May the Lord of our fellowship, the Lord of creation, be felt by every one of you in celebrating this great feast of Pentecost.





# Bishop Sabapathy Kulandran (1900-1992)

## Bishop in Jaffna 1947-1970

BISHOP D. J. AMBALAVANAR, *Jaffna*

Bishop Kulandran was one of the new Bishops consecrated on the 27th of September 1947 at St. George's Cathedral, Madras, on that historic and momentous occasion of the Inauguration of the Church of South India. His death in his 91st year on the 14th of February this year marks the end of an epoch in the annals of the Church in Jaffna. The Lord blessed him with longlife and a long and distinguished ministry in His Church. He suffered a mild stroke and was ill in hospital only for a day when the end came. When he was still conscious and a prayer was said for him by the present Bishop, he showed his wit had not departed him and remarked 'long past the Biblical age!' Rich tributes have been paid to him and will continue to be paid. The present Bishop in his sermon at the funeral service on the 17th of February summed up the feelings of all present that 'he was the finest product of the 175 years history of the American Mission Christian Community in Jaffna' (now the Jaffna Diocese of the C.S.I.). There is no doubt that his biography will be written for the inspiration and edification of generations to come.

Sabapathy Kulandran was born on the 23rd of September 1900 at the dawn of the 20th Century. His father was a successful Notary Public who raised a family of two sons and five daughters. The young Kulandran after his schooling at St. John's College, Jaffna, and Jaffna College, Vaddukoddai studied at the University College in Colombo passing out as a B.A. of the London University. His subjects were Latin, English, History and Constitutional Law. As a young man he involved himself in the Jaffna Youth Congress, the first political group of Ceylon to advocate total independence rather than gradual evolution to Dominion Status advocated by the other nationalist organisations in the country at that time. It was in the late twenties and Kulandran as a member of the Youth Congress played an active role in arranging for the very first visits of Mahatma Gandhi and Jawaharlal Nehru to Jaffna and to the rest of Ceylon. He would often recollect how he had to ensure that the Mahatma had his goat's milk everyday he was in Jaffna. The family seems to have had a bent for politics as his brother Sam Sabapathy, a leading lawyer of the Jaffna Bar ended up as Mayor of Jaffna. While the Jaffna Youth Congress continued its political activities Kulandran answered God's clear call to the ministry of the Church and joined Serampore College in 1928. The Doughmore era dawned in Ceylon in 1931 when

Britain granted limited self-government. Many political ambitious Christian young men renounced their faith; embraced the religion of the majority community for obvious reasons. Significantly that was the very year when Kulandran joined the ministry of the Jaffna Council of the S.I.U.C. on completing his B.D. in Serampore.

The Rev. S. Kulandran's mental and spiritual gifts and outstanding leadership qualities were quickly recognised by the Church. In 1934 he was elected Secretary of the Church Council and from 1940 up to the formation of the Jaffna Diocese of the C.S.I. in 1947 he was President of the Church Council. As a leader from Jaffna he was one of those who played a crucial role in the General Council of the S.I.U.C. that led to the decision to unite with the four Anglican Dioceses in South India and the Methodist Church in South India. When the Inauguration of the C.S.I. took place in September 1947, the Rev. S. Kulandran was consecrated as the first Bishop of the Jaffna Diocese. 1947 was for more than one reason an important milestone in the history of the Church in Jaffna. It was in a way the culmination of three movements. The movement for devolution of authority and responsibility from Missionaries to Nationals; the movement for the integration of the Mission and Institutions with the Church Council, and the movement for Church Unity. Jaffna was among the six of the fourteen Dioceses that had a national as the first Bishop of the Diocese. It was the lot of Kulandran to spearhead these movements. His being there as a Minister in the Church Council was itself the irresistible logic for devolution. As the first Bishop of the Diocese became his task to actualise the causes he fought for and appropriate their fruits for the life of the Church. Consolidation was inevitably a primary concern for the new Bishop and the new Diocese, continuing early history of over 130 years as the American Ceylon Mission. The new Bishop had to through his own administrative style get a Church Community with a congregational background to accept episcopacy into its system. It helped to establish healthy traditions integrating the spirit of independence of congregationalism with the heritage of the historic episcopate. He reinforced the foundations of the older Church Council and the Mission to fit the Diocese for its new future as a national Church in Ceylon facing the challenges and opportunities of the newly independent nation.



A Bishop is primarily a teacher and preacher of the Word. The phrase 'This godly and well-learned man' used of a Bishop in the Service of Consecration fitted Bishop Kulandran admirably and in the midst of the administrative cares and concerns of the life of a new Diocese he took his teaching and preaching role seriously. It was in this role that he excelled and it was this role that he relished most. His powerful and well-reasoned one point sermons linger in the minds of many. When he had finished a sermon or address the audience was in no doubt that he had a message to give and what that message was. In 1945 in the company of the Rev. Deva-pragasam of Madurai he visited the U.S. to attend the International Seminar organised by the American Board of Commissioners for Foreign Missions, in Chicago. After spending a year in the U.S., visiting many Churches he wrote his first book, 'The Message and Silence of the American Pulpit', published by the Pilgrim Press, Boston. He had a clear message for the American Churches. 'The Protestant Churches of America must be a little more clear as to what they are trying to do and why it is they are doing it at all'. Their approach to their task must be, 'historic without being antiquated, modern without being modernistic, fundamental without being fundamentalist, lasting without being stale.' Prof. George Buttrick of Union Seminary, New York, said he made the book required reading for all his students. Throughout his ministry the Bishop kept before the clergy the primary task of preaching and teaching God's word and presenting it relevantly in our situation.

As a Bishop and theologian he felt deeply an obligation to write books both in Tamil and in English to present the Christian faith. From a valuable handbook for Confirmation candidates to learned theological works he laboured hard to produce his many books and booklets. He took dialogue with people of other Faiths seriously and his first theological book 'Grace in Christianity and Hinduism' was meant to promote that cause. To write that book he ploughed through Augustine and the Pelagian Controversy in Latin, Sankara and Ramanuja in Sanskrit to make an authoritative assessment of their works. Later when he had to deal with Buddhism it is in Pali that he studied the texts. In this respect he has set a healthy example of scholarship to all Asian theologians. Dean Inge is said to have remarked on reading Archbishop Temple's Gifford lectures, 'for a professor of theology it would have been creditable but for a ruler of the Church it is astonishing'. Bishop Kulandran's theological writings are indeed an astonishing achievement when one considers the handicaps under which an Asian Bishop has to work. He combined through scholarship and rigorous and disciplined thinking to arrive at his theological positions. Once he had reached those positions nothing would dislodge him. The Bishop has often said that for him conversion meant a shift from Calvin to Luther. One does not have to read far into Bishop Kulandran's books to see how the theological lineage from Paul to Augustine, Luther and Barth has influenced his own understanding of grace and salvation. 'The Christian Gospel of God's redemptive Grace' he wrote 'may be a dangerous Gospel, but it is the only Gospel worth preaching. The Gospel must be a message of good news. Nothing else can be called a Gospel.' If there have been good and holy men who never paid any serious attention to the subject of grace or did not hold the doctrine in its *sola gratia, sola fide* form it is not to say something about the doctrine, but to say something about the men.

He was involved in the Ecumenical movement from the time of the 1938 Tambaram Conference of the Inter-

national Missionary Council, which he attended along with D. T. Niles and Lakdasas de Mel from Ceylon. The Tambaram theme had gripped the young Kulandran so much that he never swerved in his commitment to the Christian Mission because of his uncompromising faith in the uniqueness of Christ and in the relevance of the Gospel of salvation for the world. He was later invited to read papers at the I.M.C. Conference in Mexico and other Consultations of the W.C.C.

His ecumenical outlook was not confined to the narrow confines of ecclesiastical relationships alone. It was to do with the whole of life. He wrote nearly 45 years ago, 'The Church is in the world of men, it must deal with men as they are in the world. All that is of concern to human nature is of concern to the Church. The Church is interested in all aspects of the human situation—physical, intellectual, economic or political. The Church is tied to the human situation. Woe betide if it ever becomes so introverted as to be pre-occupied with or develop esoteric or exclusive concerns of its own. It must ever be concerned with the world at large; but its concern is to transmute it'. It was this outlook of the Bishop that made him committed to the cause of the Tamils in Sri Lanka in their oppression, and his advocacy of federalism as a way of meeting the just aspirations of the Tamils. The Tamil public recognised his concern for the public good when for some time he was made Chairman of the Tamil University Movement.

His trenchant wit and biting humour may not have endeared him always to all people but everyone whether he agreed or disagreed with him loved and respected him. A leading Hindu friend in his message of condolence said, 'To the departed Bishop religion was deep and fundamental..... He was a man who walked humbly before God. Can we not now call him Saint Sabapathy Kulandran?'

In the Diocese one of his special contributions was in the indigenisation of worship. He promoted the use of Carnatic music in the Churches and produced a Tamil choral form of the Liturgy which has received wide acclaim. The B.B.C. London many years ago put it on its programme. He was untiring in his efforts to raise the intellectual and spiritual standards of the ministry. He was chiefly instrumental in centralising the finances of the Diocese and introducing the quota system, a system in which there is sharing of the resources of the Churches.

To the members of the Diocese of which he was the Chief Shepherd and to the people of Jaffna Bishop Kulandran will always remain the upright and fearless man of God, a man of resolute faith and unfailing loyalty to the Lord he served. He will be remembered as a man of prayer with a strict and rigorous discipline. His love and dedication to his Church was inspired by the same faith as that of Cyprian and Calvin who said 'He will not have God for his Father who will not have the Church for his Mother.'

One of the Bishop's major books written in his retirement was on the theme of Transcendence. This was not a subject of mere academic interest but one of vital relevance to him and, he believed, for all humanity. If heaven be our goal it must be a goal that directs our ends and shapes our lives here on earth. The biographer of Archbishop Ramsey closes his story with the words of the poet Izaak Walton. Words that would be equally true of Bishop Kulandran's life, now fulfilled and taken up into glory.

'Of this blest man let this just praise be given,  
Heaven was in him, before he was in heaven.'



# The Healing Ministry—an Imperative in Church's Mission Today

DR. GEORGE JOSEPH, MADRAS

Healing Ministry of the Church in today's context is aptly described as the Displaced Gift—the forgotten talent to be searched for, identified and appropriated. There is a remarkable and exciting interest in Church's Healing Ministry in recent years. This is, indeed, an encouraging development and augers well—a 'Straw in the Wind' of the spirit, indicative of things to happen, in the life and mission of the Church at this crucial hour in the history of mankind.

The Church, the body of Christ, is called to be ever obedient to our Lord's commands and instructions, and one of the clearest and most direct commands is 'to preach the gospel and heal the sick'. The foundation on which Jesus built the Church is based on the acceptance of the Lordship of Christ—'Son of the living God'—a revealed knowledge, something beyond the ordinary level of human understanding. Built on the foundation of faith, the Church is wholly committed to be the Healing Ministry and to making it a normal part of its life and witness. It follows that the Church transforms itself to be healing community'. This would happen, let me reiterate, when the 'people of God' see in Christ the Lordship of Christ, and accepts responsibility to be obedient to his commands with the help of the Holy Spirit. The whole Church is called to be the Healing community and the ministry, seen as the normal work of the Church, and every member committed to it. The task ahead is to proclaim the good news in words and to express it in compassionate action.

The Ministry of healing refers to the contribution that the people of God can make to help others to become more 'whole'. To be endowed with the power to witness to Jesus is the fulfilment of the promise, ordinary men and women transformed, capable of service, ministry and gifts beyond his or her expectation and understanding.

The Ministry of Healing has to be seen as springing from the theology beliefs and mission. It is an expression of the redemptive acts of God in Jesus Christ and means of grace are those God-given ways by which we are helped to grow in grace and in the likeness of Jesus until we become 'whole'.

(Justification—restoration of our right relationship with God through Christ and sanctification—growth in grace towards wholeness).

Taking for granted that all achievements in the fields of education and technology which are gifts of God and

have contributed enormously cannot meet the ultimate human needs; it may be seen that in the final analysis the essential human problem is a spiritual one, and it is the grace of Jesus Christ that can reach down to and deal with that human dilemma. As we accept that the key element in the Healing Ministry is a gift of redemption it is then necessary to look at the *gifts of God* for bringing about wholeness. *Role of medicine* is to be seen and understood as first of these gifts for our healing. The Church ought to visualise that the Ministry is offered in co-operation with medicine and not in place of it; the doctor and the priest working together providing different aspects of healing represented by their disciplines to make people more whole. Their services are complementary to each other and not contradictory. The thrust in today's Healing Ministry is the strengthening of this bond.

The fact that we visualise medicine as a gift of God puts on us the responsibility that the gift is not abused. e.g. the growing tendency today for abuse of drugs and of advances in technology, the practice of medicine that pays scant attention to human values and insensitive to human needs, health system planned on the basis of *lopsided* policy-priorities. All these have brought about disastrous results, even posing a threat to human life and healthful living, (e.g., impact on *eco system*—micro and macro levels). The Healing community is called upon to play the role of the 'Watchman' discerning and interpreting the 'Signs of the times' i.e., foreseeing, forewarn, identify emerging challenges and respond to them from a Christian perspective.

*Equipping local congregations in mission*: This is to be carried out in phases starting with creating a clear understanding about the biblical theological compulsions to be *partners in mission* in the context of the healing ministry.

— prepare the congregation to play crucial roles.

— to provide for and cope with the physical, mental, emotional and spiritual needs of the individual and of the community at large, taking lessons from the example of the early church. Here one needs to consider the wide range of services required and the levels of competences at that. e.g. professional counsellors to bare-foot counsellors providing friendship and fellowship to those who are in need.



—Preparing care-givers at different levels of competences—from highly trained professionals to community health guides at the villages. This to be seen as 'advocacy' for an alternative to complement/supplement the existing services with focus on the poor and the marginalised. In fact there is an urgent need to *understand* alternative/complementary medicine. Time is ripe and now that we look without bias, dispassionately and objectively at the enormous potentials of alternative systems of medicine available in our land. Let it be admitted that our attitude hitherto has been to outright decry, oppose, slighten complementary medicine as such.

This is unfortunate, to say the least. Think of the sad, cruel neglect of the indigenous systems of medicine that formed part of a rich heritage and culture. It is worth recalling that its offshoots, the 'herbal medicine,' 'folk medicine' still has its place among the rural communities and the tribals in spite of wanton neglect from the powers that be. Thanks to the *incursion* of the western model these have been systematically destroyed over a period of time. There is need to recognise these as 'gifts' for our healing and we make a conscious effort to end the campaign tinged with suspicion and hostility against the practitioners of complementary medicine. It should be remembered that 'spiritual healing' to many medical people fall in that area and cannot be taken seriously!

*The role of existing institutions:* The original goals and objectives to be searched for, discovered and re-examined carefully whether these are relevant, or need to be modified, in today's context. This in itself will be a worthwhile preliminary exercise. The aim, let it be clearly understood, is to make health care (in totality) a reality in the life of people; especially the poor, the needy and the marginalised. Taking lessons from our Lord's own style of functioning as a Healer catering to specific needs of individuals—(the spectrum of needs—physical, mental, emotional and spiritual). When the Church makes a serious attempt to understand this mandate, the process of accepting the responsibility will follow under the guidance of the Spirit, becoming co-workers with Him in this unique Ministry.

The imperative need today is to help bring about the new awareness within the congregations to rediscover their role in this Ministry, and work in partnership as the spirit of God moves them. This new vision helps them to work in true partnership in this unique ministry. Sharing resources, men, money and materials then becomes part of that process of true partnership. Identifying those in need and administering care to the least of the brethren responding to the mandates is of all time relevance. This assumes greater significance today as ministry is so easily forgotten and neglected in the wake of health being made a saleable dimension purchasable commodity distancing itself from the poor and the marginalised. There is almost a breakdown of ethical values in today's practice of medicine.

## Looking Ahead: THE NEED FOR DEEPER THEOLOGICAL INSIGHT

To sustain and develop the Healing Ministry of the Church, there is an imperative need for a theological task. It is a sad reckoning that this is a field that has yet to draw the serious attention of academic theologians. The Church which is called upon to bring about the healing of the nation, that through bringing individuals towards healing and wholeness, it may be pointed out that the process has to begin within the Church itself. The way ahead of the Healing Ministry will be demanding but where it is seen as evidence of the gospel in words and action, it will have profound effects.

The concepts of health and healing are changing so fast. [This is only to be expected as the health scene perse is witnessing unprecedented changes, looking at it from any angle.] This applies not only to the nature and diversity of the newly emerging problems, but also the philosophy/ies undergirding the extant health care system. All these have far-reaching implications. The process of degradation is not limited to the eco system, but to serious erosion of human values! In spite of policy pronouncements to the contrary the cruel exploitation of nature and wanton destruction of the environment in the garb of development continues unabated.

Coming to the health care scene—One comes across a wide range of care-givers. The in-built health care available to one and all, including the vulnerable sections, in the traditional family has become a thing of the past and which also has contributed largely to the breaking down of the social support system offered by the community. The care givers of today range from those representing the voluntary sector involved in primary health care, mostly secondary level to certain extent and tertiary care rarely to the high-tech intensive, expensive health care outfits under the private sector. These high profile, capital-intensive health—industrial establishments with profit as the principal motive, evidently are not meant for the poor and the marginalised—Add to that the Massive health infrastructure built over the successive plan periods, meant to cover the entire population including those in far-flung villages. It is paradoxical that in spite of avowed policy priorities in planning, the system tends to widen the urban-rural disparity as relates to the quantum and quality of health care made available to people. The impact of modern medicine on the rural population, particularly those in the remotely placed villages, especially the poor, and the socially disadvantaged communities have at best been notional. This really is often glossed over taking comfort of statistical averages and common health indicators, which have hardly any relevance in this particular context. Here then is the challenge before the Church, to identify ways and means to make essential health care available/acceptable to people based on the principle of 'building community's own capability in health' towards self-reliance as far as feasible. Our target necessarily are those who have been denied this all along. Taking into account health needs in its totality, this effort should be visualised as part of the Ministry as an expression of love and compassion and in which the local congregation is called upon to make a major contribution.



# A Cross Section of the Congregation taken into A Journey of VELCOM

RT. REV. DR. D. POTHIRAJULU, *Madurai*

*Values Education Seminar-cum-Workshop, co-sponsored by the All India Association for Higher Education, The Council for Education of the Church of South India and the Laity Department of the Diocese of Madurai-Ramnad, held recently at the Tamil Nadu Theological Seminary, Madurai, S. India.*

Ever since the pre-university class and the intermediate classes were shed by the Colleges, children of 17 and 18 years started receiving their education at the higher secondary schools in Tamilnadu (other states accommodating them in Junior colleges).

This age group of young adults, though of crucial formative years came neither under the co-curricular activities of the high School or the special programmes of the Colleges. All their teaching staff were post-graduates unlike graduates handling high school classes. And yet these postgraduates were not provided with opportunities of research or curriculum building activities. Hence the concern for the higher secondary students and their postgraduate staff members.

This concern was shared with AIACHE and the Synod Council who readily extended their co-operation and Madurai-Ramnad Diocese has thus paved the way for this triangular co-operation. Thanks to the American College, the channel of blessing of AIACHE to the Higher Secondary Learning Community.

**Choice of Area of Investigation:** Higher Secondary Children being in their formative period of values and the postgraduate teachers in their testing period of values it was thought that a Values Education Seminar-cum-Workshop would provide the milieu of interaction for this Learning Community. And as such values education was chosen as the area of investigation.

It was also ascertained that the Government had allotted 2 periods in a week for Value Education but that time was spent for further 'drilling of academic subjects' for want of an adequate curriculum or an activity guideline in a structured or an unstructured situation. Hence the need for a workshop on providing such activity guideline based on a Sound Educational Practice was also established.

**Dimensions of Values Education:** The various dimensions that would go to form some of the components of value education were carefully chosen to be pre-

sented within the range of availability of resource persons. It was felt that Biblical-Theological dimension, the Philosophical-Psychological dimension and the Methodological dimensions of Teaching-Learning strategies were some of the crucial aspects which should receive our immediate attention. Ethical questions arose spontaneously cutting across the different aspects. A cultural environment evolved as cultural inputs of Bajan Singing and Yoga exercises formed the knitting string of pearls of insights.

**Resources to draw from :-** The clientele being Postgraduate teachers rich resources were made available exposing them to questions of application such as :

(i) Taxonomy of Educational Objectives in Affective Domain and their application to value based-education—DR. W. A. F. HOPPER.

(ii) Transforming Values—the Value system of God—MRS. KASTHURI POTHIRAJULU.

(iii) Values—the concept and understanding—PROF. J. E. M. ARPUTHAMURTHY.

(iv) Kingdom Values—REV. W. MILTON JEGANATHAN.

(v) Values for Christian Education—PROF. P. A. SATHIA SATCHI.

(vi) Values in Tamil Classical Literature—DR. (MRS.) SETHU MANIAN.

(vii) Changing values—PROF. T. CHINNARAJ JOSEPH

(viii) Values Orientation and Teaching-Learning Strategies—DR. W. A. F. HOPPER.

(ix) Writing Goals and Objectives for Value-based education—DR. PETER JEYAPANDIAN.

(x) Developing the curriculum towards a progressive and a reconstructionist model—RT. REV. DR. D. POTHIRAJULU.

Of the twenty-eight participants eight were men and all the delegates representing thirteen higher secondary schools in the diocese were postgraduates handling arts and science subjects.

The resource persons were Dr. W. A. F. Hopper the former Consultant to the Education Ministry of the Government of India and the present Director of the Education-Council-CSI Synod. Dr. Peter Jeyapandian



Principal of the American College and the Vice-President AIACHE, professors from the local colleges of men and women, Prof. J. E. M. Arputhamoorthy, Chairman of the Apostolate of the Laity Department of the Diocese which provides the infrastructure of such training programmes and the Rt. Rev. Dr. D. Pothirajulu, the Conventor of the Programme and the Bishop of the Diocese.

At the end of the 3-day seminar, the participants felt that the 3 days had passed without being noticed. Some expressed the unique learning experience that they underwent. Sufficient motivation was apparent for the participants to learn more and to practise Value Education as part of their career. There was a unanimous desire expressed for follow up to have a structured workshop to work out an activity guidelines and a curriculum for Value Education to be shared with other Dioceses and other agencies as well. The Seminar ended with a back session when all the H.Ms and correspondents were given a briefing on the Seminar to serve as a support system.

## INSIGHTS FROM GROUP REPORTS

- Conscientious efforts to be taken to reduce sense of economic gap of the rich and the poor or caste-sense of equality to be promoted.
- Care for the slow learners.
- Avoid judgemental attitudes, promote, positive approach.
- Parent-teacher co-operation to be enhanced to understand and help the church.
- Counselling should form part of school life.
- A holistic approach to personality formation to be made to maximise potential in the student and enhance self-concept by celebration.
- Liberation from fears, shyness, ignorance, voices, unhealthy habits, etc., to be sought through programmes and activities.
- Attitude formation, abilities of articulation and leadership qualities to be promoted.
- Integral approach to academics religion and personality formation to be promoted.
- Co-ordination and team work among the authorities teachers and students to be developed.
- A universal approach and orientation to nature to be promoted.
- Move from authoritarianism to participation.
- Sharing sessions between staff and students outside the class hours to be encouraged to enhance mutual interaction.
- Students to participate in group discussions and be creative.
- Seminars at school level during holidays will facilitate staff development and opportunity of continuing education.

- Arrange society-oriented programmes.
- To promote awareness and to make life meaningful.
- Promote sense of trust and hope.
- Eco-Clubs to bring awareness of creation.
- Develop 'Indianness'.
- Promote sense of social justice.

## REFLECTION

(BY REV. MRS. RATNA MILTON M.A., M.Ed.)

(a participant)

Education is a forceful tool for the cultivation of social, Ethical, and moral values. The teachers must enable the students to internalise new ideas constantly and creatively. Through structural and unstructural curriculum we must teach them the higher values.

At present we find a pluralistic society which is constantly changing. Adolescents in such a society are not able to act independently. So teachers must enable and facilitate them to live cordially in a livable society.

Education must not be indoctrination which will produce only submissive students. But it must be experience oriented and child centered which will help the learners to learn and grow by doing.

The Relationship between teachers and students must be a friendly one. No one should be alienated in the institution or in the class-room.

The real education must enable the young people to be truly Indian, truly humane and must impart the knowledge for liberation.

The teachers can have Jesus 'The Master Educator' as their model. In Luke chapter 24 we find Jesus walking with the two disciples. Jesus identified himself with them. He was asking questions and made them think. He was in the background as a facilitator. He was communicating with them and was willing to listen to them. He was willing to go home with the learners. Thus each one of the Teachers must be a facilitator, listener and communicator.

Human conscience is the source of values. We must help the youngsters of the present world to form a 'livable society' where each one will live and let others to live. Education and religion must help one another to create higher values.

The focus of our concern must be the downtrodden, oppressed and the marginalised. Each one must be trained to be himself/herself and open to action and sensitive to problems.

Value education will be effective and powerful through the invisible or hidden curriculum.



# Facilitating Learning How To Learn

BY DR. W. A. F. HOPPER\*

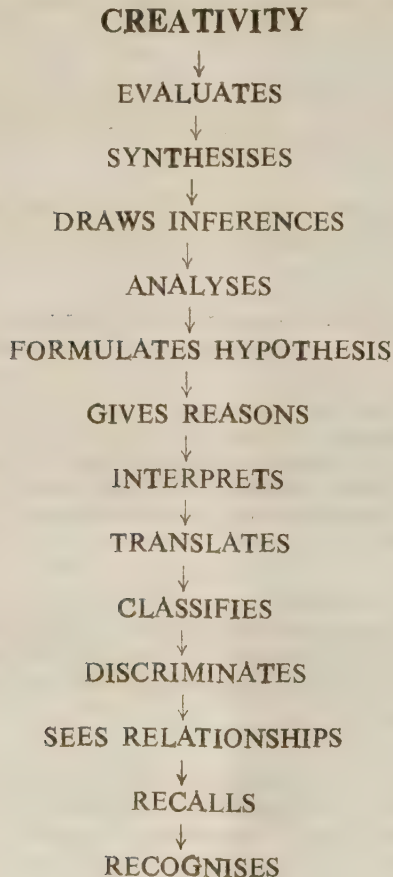
## 1.0. Introduction

All over the world an important curricular concern is the unprecedented rate of growth of knowledge and consequently the problem of coverage of content in a restricted period of time available at school. When new knowledge is gained at a rapid rate, the old knowledge becomes redundant particularly in science and technology. Therefore, students should be given ample opportunities to develop their potential or capacity to learn. This would facilitate them to learn from different sources.

Education should result in the Development of the Human Potential. Maximising the development of Human Potential is essential for nation-building. Training develops the Human Potential into Human Resources. It has been found out that the best method of training is Towards Learning How to Learn. This results in Cognitive, Affective and Psycho-motor learnings in the humans as they are involved in Life-Situations.

## 2.0. Learning Cognitive Abilities

The goal is towards development of Higher Mental Abilities and finally Creativity. The chart given below indicates some of the important mental abilities sequenced in an hierarchical manner.



## 3.0. Learning Values

Development of Values takes place all the time through Education from different sources in and outside classrooms. A possible path-way of Value Development is structured through a chart.

5.0 CHARACTERIZATION	5.2 Characterization
	5.1 Generalised set
4.0 ORGANIZATION	4.2 Organization of a value system
	4.1 Conceptualization of a value
3.0 VALUING	3.3 Commitment to value/tax
	3.2 Preference for a value
	3.1 Acceptance of a value
2.0 RESPONDING	2.3 Satisfaction in response
	2.2 Willingness to respond
	2.1 Acquiescence in responding
1.0 RECEIVING	1.3 Controlled or selected attention
	1.2 Willingness to receive
	1.1 Awareness

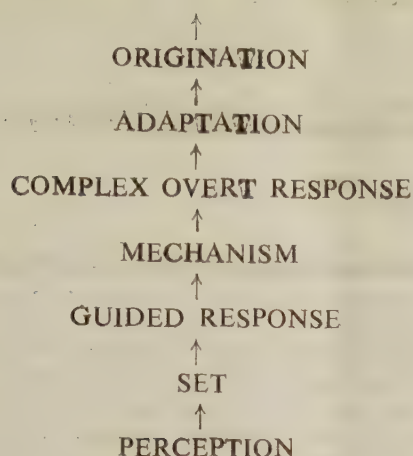
## 4.0. Learning Skills

Life-oriented Skills could be listed out related to Health and Hygiene, Games, Laboratory, Machines, Agriculture, Cooking, Dress making and all other aspects of work.

\* Dr. W. A. F. HOPPER is the Director of the Church of South India Synod Council for Education.



A possible path-way of learning skills is depicted in a chart.



### 5.0. Integrated environmental studies approach for Tiny-Tots and small children

Children in the Pre-School Primary-School stages (LKG, UKG and Standards I and II) love to play. Therefore, play-way is the best approach for education. Play can take the form of Joyous group activities. The following are some of the themes around which children may be involved in play-activities such as songs, action-songs, dialogues, drawing, painting, modelling, collecting material, solving material, exploring the environment and making simple studies and experiments.

- \* Our family
- \* Our School
- \* Plants around us
- \* Animals around us
- \* People around us
- \* Air around us
- \* Water around us
- \* Transport around us
- \* Our Universe

The basic cognitive development is in the area of linguistic and mathematical skills related to the environment of the child. This would be followed by Science and Social Science concepts. Value and skill developments also take place as children are involved in the process of learning how to learn.

### 6.0. Guided enquiry approach of learning

This is the best approach to be adopted for facilitating learning how to learn in children in high and higher-secondary classes.

#### 6.1. Language learning

- (a) What are the ways of using prescribed textbooks?
- (b) How could you enable children to speak and read fluently?
- (c) How could you enable children to improve their handwriting?
- (d) What are the ways of developing creative expression of the language in different forms?

#### 6.2. Maths learning

- (a) Is it possible to develop work-sheets (Instructional cards) on selected topics to enable children to learn how to learn?
- (b) Can paper-folding, drawing mathematical and statistical diagrams used to enable children to learn how to learn?
- (c) What are the ways of enabling children to solve unknown problems on their own on the basis of what they had learnt already?

#### 6.3 Science learning

- (a) What are the type of open-ended experiments and exercises could you give to children to experience learning how to learn?
- (b) What are the ways of enabling children to formulate overstimulating projects?
- (c) Have you (as a teacher) developed a 'Science Corner' for yourself to get involved in science through investigations?

#### 6.4 Social Science Learning

- (a) What are the issues you would like to take up for reflection and action?
- (b) Suggest ways of doing Societal Analysis so that children learn how to learn.
- (c) How could the following be used effectively for learning how to learn?
  - (i) Postage Stamps and Coins.
  - (ii) News from Papers.
  - (iii) Pictures of events that take place involving Communities.

---



---

## LOOKING FOR A SUITABLE PLACE

A postgraduate in medicine and her pastor husband, ordained in the Church of North India, are looking for a place in Church-related institutions or organisations, preferably in the South. Both have a very deep commitment to and a Christian calling for mission and ministry. The former has many years of experience of working in Church-related hospitals in Northern India, and shall look forward to involvement in Christian health and medical work. The latter has educational and pastoral qualifications, besides experiences in Pastoral Care, in teaching in educational institutions, editing and publishing work and many years of experience in working with a national Christian Organisation. A place where the values of Christian commitment, stewardship and calling are honoured will be preferred. They can be contacted in the following address:

The Pastor and the Doctor,  
C/o Anugrah Clinic,  
223, Cowley Brown Road,  
R.S. Puram,  
COIMBATORE-641 002,  
Tamil Nadu State.



# Department of Christian Education

REV. DR. ARUN GOPAL, *Director*

The Department of Christian Education was constituted in the last biennium, to make an intentional effort for the faith formation of the grass-root level Church members in CSI. Production of the Sunday School curriculum material and structuring teachers' training programmes, bearing in mind the total mission of the Church were the major tasks entrusted to this department. By the grants made available by the Synod and the CWM, this department has been able to carry on its work. In this connection, our sincere thanks are due to the former Moderator the Most Rev. Dr. P. Victor Premasagar and the Chairman—the Rt. Rev. Dr. R. Paulraj, the Rt. Rev. Dr. D. Pothirajulu—Resource person and Prof. George Koshy—General Secretary for providing guidance and counsel to this new department at every step.

At the beginning of the current biennium it is my privilege to welcome our Moderator the Most Rev. Dr. B. Ryder Devapriam, and the officers of the Synod under whose leadership the department of Christian Education, we are confident, will be further strengthened. The Rt. Rev. Dr. P. G. Kuruvilla who is our Chairman for this biennium has a great concern for the Christian nurture of the growing persons. We welcome him, and look forward to his insights and advice to design patterns of doing Christian Education today. I firmly believe that all the members of the Christian Education Committee will share their experiences and learning to evolve techniques and strategies which would suit our Church members—children, youth and adults—in rural and urban areas.

During the last biennium curriculum writing workshops were held periodically, to produce Sunday School lessons for the beginner, primary, junior, intermediate and senior grades. Eventhough the English manuscripts were ready, there has been a delay in bringing out the books, because it was felt that justice and ecological issues were not adequately addressed in the content, and hence they have been referred back to the groups for revision. The revised manuscripts are coming in and the beginner book was released at the Palayamkottai Synod session under the title—INITIATION. These series of books bear the title—WINGS OF FAITH. Efforts are being made to have the beginner book translated into regional languages too. We are specially thankful to the Rev. Dass Babu, editor of these series for publishing the CSI Sunday school material, through the Department of Communication.

The first set of Sunday School teacher's books and children's workbooks are prepared for use in the town and city congregations. Bearing in mind the context and needs and also the mission of the village congregations, it is necessary to prepare Christian Education resource books. However the cohesiveness of the family and community living in the villages provide opportunities

to contemplate alternative models of Christian Education illiteracy among many Christian parents in the villages also calls for new ways of doing Christian Education. To respond to these situations mentioned above, Guide Books or Christian Education Kit needs to be made available to the rural congregations, to offer Christian nurture in formal, non-formal and informal ways. Hence along with the production of curriculum material mentioned earlier, if funds are available, Guide Books for the village level Christian Educators will also be taken up as a priority item for the current biennium.

Of course, structured learning necessitates systematic training of Sunday school teachers, and those who render similar services. During the last biennium with the help of several resource persons including the Director, training conferences were held both at Synod and Diocesan levels. Eventhough these conferences were appreciated by the participants and the organizers, the trainees did not have anything in the form of a manual to use in their congregations, to provide similar training to those at the grass root level. Hence, if funds are made available by this committee, Leadership Training Manuals for Sunday school Teachers can be printed. In this connection I am happy to bring to the kind notice of this committee that a training conference is jointly organised by the Synod Department of Christian Education, and the National Council of Churches in India for the Sunday School teachers of Kerala and Tamilnadu regions, from May 4-9, 1992 at Kodaikanal. It is hoped that a similar conference will be held before December 1992 for the Andhra and Karnataka regions too. Besides regional conferences I hope the dioceses will continue to plan training programmes at district or group Church council levels. Whenever such events take place the Director is invited as a resource person, and the Department of Christian Education offers a reasonable subsidy.

I wish to inform this committee that by the efforts of Miss Beth Walpole the Peter Cator Scripture Examination is brought within the purview of the Department of Christian Education. Hence, Miss Walpole is welcome to attend the Christian Education committee to present her report.

In conclusion I wish to state that the PAD programmes are offering me opportunities to impress on the Pastors the importance of Christian Nurture. In Pastors' meetings we are able to examine the educational significance of worship, celebrations, sacraments and community living for the faith formation of the Church members. Hence in all the conferences and retreats held by me different aspects of Christian Education are brought to focus.

(Contd. on p. 18)



# CHRISTA SEVA VIDHYALAYA

53, College Road

: :

Madras-600 006

(In the campus of Women's Christian College)

C.S.V. had its beginning in the combined efforts of C.M.S., S.P.G., C.E.Z.M.S., Church of Scotland, L.M.S. and M.M.S. A small beginning was made in August 1945, and the 'Missionary Training Centre' as it was then called, was housed with five students in a portion of the hostel in the campus of the Women's Christian College. It was Miss Rivett who saw the vision of a big growth of this Missionary Centre and the name was changed to Christa Seva Vidhyalaya in 1947. This institution is Christ-centered, service-oriented, and Christian education (Training)—programmed.

From small beginnings C.S.V. developed well and became accepted as a training centre for women by all the churches and Missionary societies throughout India. In the year 1970 the Silver Jubilee was celebrated.

## Aim of the Course

To provide training for dedicated Christian young women.

## To Enable them

- to develop allround maturity of personality and commitment ;
- to study and understand the Bible and Christian faith in the context of today's world.
- to stimulate a concern for those in need of spirituality, and how to help them.
- to gain skills to communicate with others so that they are equipped, and
- to be available for more effective Christian ministry wherever they are needed.

The aim is achieved because of the infrastructure available with facilities for living together, studying together, praying together, with a full-time Director in charge. Thanks be to God, Madras city has a plentiful supply of Lecturers in the theologicl institutions and in the pastors of the Churches and they have given their time and talent to this institution. Buildings are good, accommodation is good and good facilities are available for a campus life. The founders have given an endowment to run the institution. The sponsors are paying for the boarding at the rate of Rs. 300 per month. In these days this sum is not much considering the good training that is available here.

This is an appeal to Churches, every diocese in the C.S.I., and Missionary Societies to be interested in the growth, development and day-to-day running of this institution, and to send sponsored candidates to be trained in this institution. We appeal for prayerful co-operation from the churches and Missionary societies.

THE COURSE EACH YEAR STARTS IN THE 3RD WEEK OF JUNE AND CLOSES BY THE MIDDLE OF APRIL THE NEXT YEAR. THIS PROVIDES A FULL YEAR COURSE. PLEASE CORRESPOND WITH THE DIRECTOR OF THE INSTITUTION AND WRITE FOR FURTHER PARTICULARS.

PREMA BENAJAMIN

Director



The Department of Christian Education will ever remain grateful to the CWM for its generous grant. And, the concern and guidance of the Moderator and the Synod officers are needed to carry on the programmes with financial viability. I seek the advice and cooperation of the revered Bishops in order to design appropriate Christian Education strategies, which suit children, youth and adults in our rural and urban congregations. I cordially invite the members of the Christian Education committee to coordinate the programmes in the respective dioceses, and send me periodical reports. I look forward to a very productive ministry in the current biennium under the leadership of our Moderator the Most Rev. Dr. B. Ryder Devapriam and the Chairman—the Rt. Rev. Dr. P. G. Kuruvilla. Thank you.

REV. DR. ARUN GOPAL  
*Convener*

## WANTED

Born again, committed Christian staff (male/female) to teach English, Maths, Science and Urdu. Candidate should have perfect command of English. English medium teaching experience/trained preferred. Boarding and lodging will be provided.

Apply with full Bio-data to :

**The Principal,**  
Good Shepherd Mission School,  
Chapra Road,  
SIWAN-841 226,  
Bihar (India).

---

## COURSE IN PASTORAL CARE TO THE SICK

(SPONSORED BY THE CHRISTIAN MEDICAL ASSOCIATION OF INDIA)

### *Objectives*

- To study and to grow together in the knowledge of healing and health and to understand the implications of it for those in Pastoral care.

To learn skills and knowledge in ministering to people in sickness and suffering in our country.

For fellowship and sharing of the pastoral experiences.

### *Number of participants*

- Twenty, only sponsored candidates from Churches and institutions.

### *Time*

- September 1992 (Twenty-five days).

### *Place*

- Vellore/Madras.

### *Who to apply?*

- Chaplain,  
Christian Medical Association of India,  
Plot No. 2/A-3, Local Shopping Centre, Janakpuri,  
NEW DELHI-110 058.

before 10th August, 1992 by sending a registration fee of Rs. 50/- (non-refundable) by M. O. / D. D. drawn in favour of Christian Medical Association of India.

The course will be conducted by resource persons from the fields of pastoral care and counselling, medicine and theology. The course is designed to facilitate personal growth and development of the participants, and to help acquire skills in care and communication to the sick. Greater emphasis is laid on practical work through hospital visits, case studies and role-plays, and the course seeks to impart practical knowledge in the care of the sick in hospitals, homes and local churches.



***H. L. Financial Consultants and Management Services  
(S. India) Pvt. Ltd.***

**‘ VAIRAMS ’**

Shop No. 7 & 8, Ground Floor

No. 112, Thyagaraya Road,

T. Nagar, Madras-600 017.

Working Hours : MONDAY—SATURDAY

9-30 a.m.—7-00 p.m.

**MANAGERS/AUTHORISED BROKERS TO COMPANY DEPOSIT SCHEMES**

**(Govt. Companies, Private Sectors & Finance Companies)**

**Agents : UNIT TRUST OF INDIA/LIFE INSURANCE CORPORATION OF INDIA/MUTUAL FUNDS**

**\*We Offer Attractive Incentives on Deposits routed through us.**

**FREE DOOR SERVICE UNDERTAKEN**

**For Quality and Reliable  
Transmission Belting, Vee-Belts, and  
Rubber Hose Pipes**

***of “GOOD-YEAR” make***

**ase Contact:—**

**HELLAM COMPANY**

**Second Line Beach**

**OST BOX NO. 142**

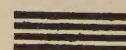
**adras-600 001**

**IONE: 21416**



*Grindlays. Such a pleasure!*

**Grindlays Bank**  
Member ANZ Group



Contract.GB.11.89